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鄭志

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AIMS OF THE ASSOCIATION

1. To bear witness to the Lord Jesus Christ and to seek to lead others to a personal faith in Him, Saviour and Lord.

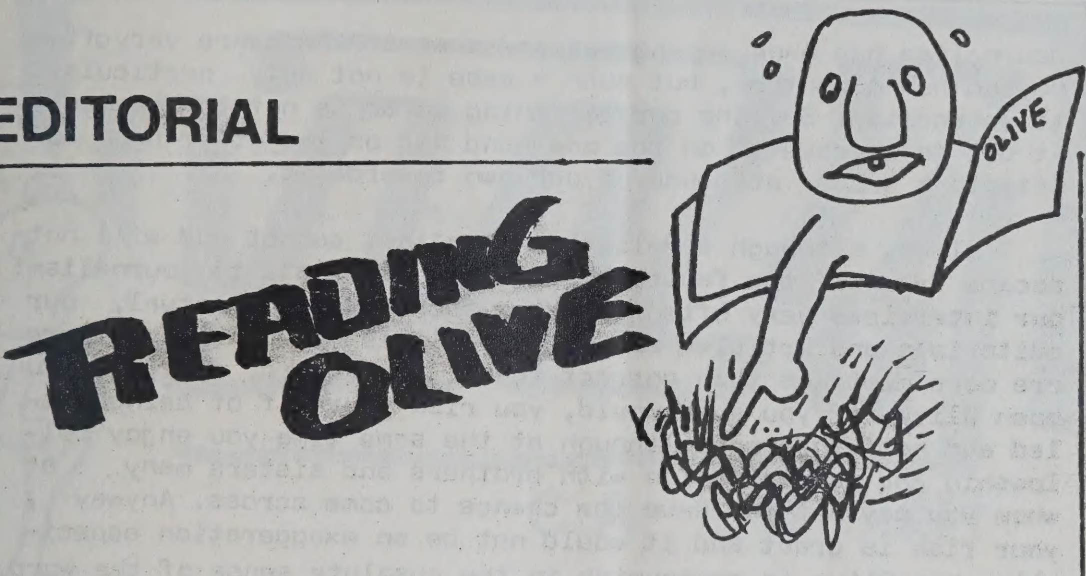
2. To promote fellowship among Christian students in the University.

3. To strengthen members in the Christian life and work by the study of the Bible and by prayer.

4. To encourage members to have regular worship and service in the local congregation of the Christian Church.

'Olive' is designed to further the aims and to supplement the work of the Association. On the assumption that contributors are in sympathy with these aims they have full liberty of expression. Censorship will apply only to articles suspected of libel or unorthodoxy. Views expressed in the magazine are entirely those of the individual contributors and do not necessarily reflect the opinions of the Board or the Association. The Board reserves the right of amending the articles and request all Chinese articles be written in MS papers and English articles be typed with double spacing. Pseudonym maybe used but articles without real names will not be published.

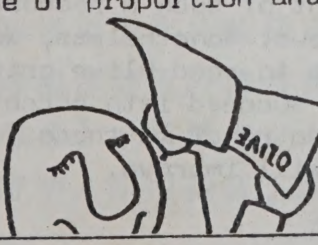
EDITORIAL



Professor W. Barret of New York University, in his book 'Irrational Man', has made the following comment on journalism:

> 'Journalism has become great god.... and have a way of ruthlessly and demonically taking over their servitors. In thus becoming a state of mind....journalism enables people to deal with life more and more at second hand. Information usually consists of half-truths, and "knowledgeability" becomes a substitute for real knowledge. Moreover, popular journalism has now extended its operations into what were previously considered the strongholds of culture - religion, art, philosophy. Everyman walks around with a pocket digest of culture in his head....It becomes more and more difficult to distinguish the secondhand from the real thing, until most people end by forgetting there is no such a distinction..'

The accuracy of the foregoing analysis on one of the most important aspect of our contemporary experience perhaps needs no reinforecement. However, if we just based on these ideas to negate the values of journalism entirely, it would only show a lack of sense of proportion and balance. It is doubtless that



journalism has many weaknesses and some of these are veryoften beyond human control, but such a case is not only particular to journalism, So, the correct thing to do is not to boycott it but to improve it on the one hand and on the other hand cultivate a proper attitude of our own towards it.

Olive, although a religious magazine, cannot and will not escape from all the faults and defects intrinsic to journalism: our interviews very often are mere facades of the Actual, our editorials and articles are not infallible - probably, there are more mistakes than correct ideas. Therefore, everytime you open Olive, if you ever would, you risk yourself of being misled and half-informed although at the same time you enjoy fellowship and communication with brothers and sisters many of whom you may not yet have the chance to come across. Anyway , your risk is great and it would not be an exaggeration especially when Olive is amateurish in the absolute sense of the word.

Should you read it then?

The answer will certainly be negative if one reads it as an entertainment or a past-time because the wicked influence s of journalism are usually the strongest on readers with such attitudes: he either forgets everything (better for him) or just gets the facts at a 50% discount.

The answer will be positive to those who treat Olive as a forum, a battlefield of ideas, a channel for the communica - tion and appreciation of artistic visions and expression or a place to share experience. To these readers, Olive, just like many other printed media, will give them a point of departu re to venture into subjects that interest them.

It is these people that we are praying and looking for: a responsible readership. Having such readers we will have no worry of whether Olive will grow and live up to the standard worthy of her aims - these readers will push her up!

So far, we have little sight of such a readership. Maybe we are too impatient and ambitious. Nonetheless, we are too eager not to entreat our readers to read Olive critically and seriously so that they not only succeed into perceiving the mistakes and weaknesses, but also react to these faults sothat through their feed-back, Olive will improve.



孔慶明

C.A. 路線的探討

很高興見到「橄欖」一、二月合刊裏英文版編語能將「矛頭」指向職員會，這是我期待已久的，因爲這反映一些人不只是在接受，而是積極地去指出弱點，共同携手求改進，這是可喜的現象。我認爲現今最重要的並不是直接給予一個能滿足大家的答覆，而是鼓勵大家對現今的工作方式和重點發表更多意見、一起討論，以致推行改變的不再只是少數的職員，而是團契的群體。

因此，我現在只準備以個人的立場（並不代表職員會）對這些年來的改變提出一點意見，讓大家能有一個較明確的背境去思想。我更期望其他弟兄姊妹（特別是先我們一代的）提供他們所理解的。

C.A.自從在二十年前成爲一個眞正以學生爲中心的團契以來，就一直以在校園裏見證神爲首要的存在目的，但因着不同的時代，不同的環境，弟兄姊妹（特別是職員）的不同領受，策略便隨之而變。

在C.A.走上校園見證之途的初期，學生工作在香港仍是非常雛形，且那時教會的青年工作比較穩定，所以當時C.A.的工作方式與教會的無大分別，傳福音側重於佈道會和查經小組（並不是現今專爲未信同學而設的ＥＢＳ），當然也少不了個人工作。當時的學生不多，且彼此間關係較密切，所以福音工作較易進行。同樣，基督徒人數也不

太多，團契中的交通生活自然比現今的好。

但漸漸我們看到一些改變，主要的成因包括：

1. 大學教育發展很快，學生人數激增，基督徒比數成爲小撮（這趨勢現仍有增無減），基督徒開始爲到廣大的工場而感到徬徨，而團契裏人數的加增亦削弱了彼此間的肢體生活，這是一個極大的弱點。
2. 香港開始廣泛地受到「知識爆炸」的影響，在大學中尤甚，未信的同學對我們的信仰提出更多問題，而不少基督徒亦對信仰產生懷疑。
3. 社會、知識等等因素的影響，引致不少基督徒畢業生背道，或變得沉寂，對社會和教會缺少影響力，這方面亦引起了在校基督徒的關注。
4. 學生運動的澎湃興起，大學生普遍地關注社會問題，基督徒因此受到不少壓力，處於被動或甚至完全退縮的地步。
5. 教會的發展緩慢，在裝備上未能滿足大學生基督徒的需要；再者，教會對社會上的事情採取保守的態度，以致大學生基督徒在這方面得不到足夠的指導。（我在這裏實無意批評教會，只是以事論事，並且我深明教會的難處，亦以身爲教會的一份子來一同承擔這方面的虧欠。）

面對這些迫切的問題和需要，在那時代的弟兄姊妹深感需要自己努力來尋求一條出路，因而引出了兩個主要的觀念，成爲以後發展的基石：

1. 大學生基督徒需要負起在大學裏作見證的責任，這種學生工作與教會的其他工作有顯著分別，需要大學生基督徒自己去找出獨特的地方，加以適應。
2. 大學的基督徒畢業生對教會的發展有不能推卸的責任，大學裏的基督徒需要明白這些責任，預備自己，及減低畢業後的「傷亡率」。

有了這些資料，相信大家會理解到爲何C.A.很着重信仰理性和切合性（ Relevance ）方面的教導，因爲這是教會所缺少的，但却是大學裏的基督徒所極之需要的。不過，我需要强調一點，C.A.的弟兄姊妹

一直相信學校團契只是教會的一部份，並不是來代替教會，而且大學生在教會裏畢竟是少數，我們不應單爲着自己的獨特需要而對教會要求過高；所以我們的信念是：不重覆教會的工作，只做一些補漏的工作。

在傳福音方面，重點大部份放在個人工作上，福音性的聚會完全站在輔助的位置，當時的信念是：只要有好的裝備，基督徒就能有效地在校園裏見證。當時的弟兄姊妹已覺察到基督徒實在是少數，所能接觸的同學很少，一些大規模的佈道工作是必須的，但因爲大部份時間已用在計劃和推行裝備的事上，所以這類工作只間歇的進行。

另一方面，弟兄姊妹亦傾向討論教會和畢業後的問題和需要，結果就是在裝備上越來越着重。

學生工作的一個特點是變化很大，隨着時日，當弟兄姊妹爲着適應而奮鬥時，又發現了新的問題，需要有新的適應：

1. 因爲過份着重在裝備上，以致有些弟兄姊妹似乎趕不上，也有人開始懷疑是否值得花太多時間在這方面。
2. 因着需要，C.A.給予弟兄姊妹的裝備很着重理性方面，於是C.A.被指爲過份「Intellectual」，這不單是很多教會長者的不滿，亦是大學裏不少弟兄姊妹心中的疑問，甚至有人脫離C.A.。
3. 愈來愈多人開始不滿C.A.那種塡鴨式的教導，而接受教導的也未必獲益良多。
4. 愈來愈多人開始懷疑個人工作的可靠性，也漸漸更關注那些未能被基督徒接觸到的廣大同學。
5. 雖然C.A.一直强調個人工作的重要性，但並不是有很多人在這方面有積極的表現。

除了以上數點，C.A.裏仍有兩個很重要的問題，不過它們不是直接因以上的演變而來的，而是歷年來的積弱；這兩個問題就是禱告和肢體生活的膚淺。

簡略的提出數點，希望能帮助大家明白爲何C.A.近數年來在一些事上的改變；我先賣個關子，不在這裏明顯指出究竟C.A.是如何去改

變來適應這些問題，留待大家去思想，和指出這些改變是否適合。

C.A.這兩年來並不是作了些甚麼轟烈的事，只是像從前一樣，因着需要而改變，亦因爲如此，我相信C.A.仍要變下去，所以希望大家能去思想，指出我們現存仍未解決或因改變而產生的新問題，並當如何適應。不過，我們需要緊記最終是神在策劃一切，切要避免因喜於改變或不喜傳統而改變。

最後，我希望仍用一些篇幅來指出數點零碎的問題：

1. 少數職員所能了解的很有限，他們得不到弟兄姊妹的意見和提醒，就只能按他們的領受去做事，因此常碰釘子。希望弟兄姊妹不要處於被動，不要再吝嗇你們的意見。
2. 不少弟兄姊妹傾向於將C.A.裏的問題完全歸究於基督徒與神的關係出了毛病，沒錯，很多時候這是一重要因素，但肯定不是答案的全部。我們試觀保羅致給教會的書信（如哥林多書），當與信徒討論一些教會的問題時，他絕不是這樣來看問題的，倒是按情形來分析和教導。所以盼望弟兄姊妹看事看得闊些，不要推卸責任，要盡力去明白神完全的心意。
3. 另一方面，我們很多時却忘記了神爲首，我們喜歡討論和批評，但却忽略了禱告，忽略了基督徒間應有的愛心，彼此接待包容。我相信撒但不會攔阻我們尋得一些好方法，但他會破壞我們的相交，他會使我們疏於禱告；這些豈不是C.A.歷來的毛病，我們可眞中了魔鬼的圈套。我們可以單靠自己的思想來作出很好的計劃，但這不是神的智慧；我們可以用自己的能力去使團契井井有條，但當中沒有神的能力，一切就變得徒然。

故此，當我不斷呼籲大家參與討論團契的問題時，我更願意大家來一起禱告，禱告能把我們聯在一起，更把我們與神聯在一起。事實上，我所最擔心的並不是我們缺少討論，倒是我們缺少禱告，因爲徒有計劃，而沒有信心和迫切的禱告，這又有何用呢？C.A.過往若不是如此，福音的大能斷不止如現今我們所經歷的。願神憐憫我們和繼我們而來的。



「不可勝在己，可勝在敵」
─ 從孫子兵法看 ─

鄧卓恩

最初翻孫子時，我覺得它字字金玉，以為若能應用恰當，必無往而不利，然而信主之後，便將它置諸高閣，覺得再沒有用它的必要。前兩天整理書閣，才把它重溫一遍，發覺感受與以往迥然而異。

我想和大家分享的一句摘自孫子形篇：『孫子曰：「昔之善戰者，先為不可勝，以待敵之可勝；不可勝在己，可勝在敵……」』筆者想論的不是兵法，故若有斷章取義之嫌，請讀者原諒。勝負的定義因人而異，而我們往往難以在一事的結果上，論斷誰勝誰負。主耶穌被釘死在十字架上，我們看是最大的勝利，在其他人的眼中，卻可能是失敗。基督徒的勝敗是在乎自身，不在乎外表的成負得失──這正是本文的主題。

「先爲不可勝，以待敵之可勝」，這句話的意思是：首先自己要建立不可勝之條件，以期待敵人的虛懈而予致命一擊，孫子稱之爲「善戰者」，而我覺得這也是每一個基督徒應有的信念。我們在萬動之先，都應具備有「不可勝」的條件，鞏固自己在眞理上的信心、修養——「要在至聖的眞道上造就自己，在聖靈裏禱告，保守自己常在上帝的愛中。」眞正的敵人往往不是外來的，而是在己；因爲一切行動都發自內心；我們要體察、警惕的不是外表的行動，而是內心所想的。祇有這樣我們才能心意更新而變化，也如保羅所說：「我是攻克己身，叫身服我」。建立「不可勝」的條件，作基督的「善戰者」。

孫子跟着說：「以待敵之可勝」。我們具備了不可勝的條件，還要耐心等待機會的來臨。我們仔細嘴嚼這句話，便會覺得它能貼切的應用在我們傳福音的工作上。我們斷不能硬把福音加在別人的頭上，我們只能把握適當的機會，而機會往往一去不返，故我們要儆醒留心，也要體察聖靈的呼喚。「先爲不可勝」是「以待敵之可勝」的根基，而兩者是相輔相成，不能或缺。

孫子接續說：「故曰：勝可知，而不可爲」，因爲「不可勝在己，可勝在敵」。孫子說「勝可知」，不是可預知的意思，而是不敗的條件是自己所掌握的，擊敗敵人卻不能強求。我從這話中領受成敗往往不在我們自己掌握中，故不應將成敗的責任歸予自己；正因如此，我們更不應用成敗的可能性來衡量某件事應否實行。就用我自己做一個例子，我以往每逢擔當任何職位，對成敗非常緊張，時常寢食不安，精神負擔很大。從孫子看來，這簡直是杞人憂天，成敗的操縱權根本不在我們手中，又何必自己倍添煩腦呢⁉祇要盡了力去執行一件事，成敗與否於我們又有何妨呢？而且從失敗中得到的經驗往往蘊藏着日後成功的因素。引申來說，我們不應從成敗來計算一件事是否可行，更何況我們在未嘗試之先，根本不知成敗的比數呢？孫子一代兵法家尚且不能說，何況我們毫無經驗的一群呢？

大家若能做到「先爲不可勝」，已經向勝利邁進了一大步；又何須以成敗來論英雄呢？



櫻

亞芷

櫻是我在禮拜堂的詩班裏最合得來的姊妹，她沒有甚麼超卓的事奉，只是一個平凡而不受人注意的會友，不是團契職員，也不是主日學教師，更不是教會中任何一部的部員；然而櫻卻有一個單純眞誠事奉神的心，她願意在困境中學習感謝神，也深信祈禱的效力。

論外表，櫻的面貌平凡，衣着隨便，沒有神采橫溢的眼睛，也沒有俏皮的嬌笑；她本人更認爲自己太胖，個子不高，體重卻超過一百三十磅。至於家境和教育，她出世時家境惡劣到不得了，十多年來都住在簡陋的木屋裏，最近幾年才搬進廉租屋。她又是七個弟妹的大家姐，因此只讀了很少書。年紀輕輕便要做工賺錢，帮補家計，供養弟妹讀書，她在工廠做女工，一星期返六日工，每日放七點，趕貨時要開夜，星期日還要加班，算起來我讀大學要輕鬆得多了！

她在詩班已唱了好幾年，因爲缺乏音樂根底，唱起二音來吃力非常，但她卻決心盡力唱得好來讚美神，若有不清楚怎樣唱的地方，她必定側起耳朵虛心聽附近的人唱，她那謙卑認眞的態度有時令我感到慚愧。在詩班中唱得比她出色的人比比皆是，但能夠像櫻那般爲讚美

和事奉盡力去唱出詩含意的人相信甚少。我私下時常在想，一個富於天賦、飽受後天栽培，成就被人推崇的人在團體裏賣力，總比一個條件較差的人盡上棉力來得容易。前者的成功顯而易見，又有人鼓勵激賞，做起事來自然有足夠的自信；後者的心志和努力卻不易被人覺察，做起事來便很容易缺乏動機和幹勁。

櫻一向都希望能在教會其他聖工上有所奉獻，可能基於教會用人較着重學識和口才的原故，櫻並沒有在其他部門擔任過工作。但她並未氣餒，她盡力在日常小事上見證主，爲教會事工和會友代禱，把福音帶給從前經常吵架的父母，鼓勵弟妹和工友來教堂，帶兩個小妹妹上主日學和參加兒童詩班，緊守詩班中的崗位，勉勵主內手足等等，處處表現出願意事奉的心志。

有一件事足以證明櫻樂意感恩的心。幾年前假髮業生意蓬勃一時，她在工廠內車假髮，一個月差不多可賺到二千元，只是廠內有冷氣調節，引起她的風濕病，關節時常疼痛不堪；不過假髮業好景不常，櫻在全盛時期做了一年左右後便被迫轉行，月薪頓降至三百多至五百多元，她也要跟着大幅度的節衣縮食。然而櫻不但不怨天尤人，反而卻感謝神特別的旨意，原來轉廠後再無空氣調節，櫻的關節痛竟然不藥而癒。更奇妙的是櫻在車假髮時替家裏添置了好幾樣東西，後來雖然入息驟降，卻不用應付這額外開支了。她更體驗得到由從前一個月三百元的零用縮減至八十元，而心境仍能保持愉快。

儘管她性格相當成熟，有幾次我還是覺察到她心中自卑感的激烈戰爭；在教會中，她必須抑制着自己事事不如人和好像沒有甚麼事奉的念頭，又要提醒自己不可因時常不爲人所注意而頹喪。我相信人生即是戰場，而內心的矛盾往往都是向神支取勇氣和引導的好機會，這是櫻和我和所有的基督徒都應該學習的一課。寫到這裏，我想起了新荒漠甘泉其中幾句很有意義的話：「當大家稱讚你，向你說好話，當時勢有利於你，讓你出人頭地，你心情快樂，立志爲善並不難。但假如生活平淡，沒沒無聞，又沒有人捧場，卻能一生常保快樂，爲善不息，倒一樣需要有英雄的氣派與魄力。」

妮：

我今早在雨聲中起來，用力吹破了早晨的夢，卻想起了妳。

自從我收到妳的信，知道妳的情況，我心中實在擔憂，在深夜中我為妳禱告。妳似乎已不再確信神的愛，祂對妳是那麼遙遠，不可觸摸，妳覺得彷徨。

人生不是一場永無止境的失敗，我們的生命是一篇美妙的音樂，神的旨意就如精深美妙的樂譜，一個初學鋼琴的小孩子，我們偶爾也會按錯了鍵，看錯了譜，但那又何妨呢？記得妳小時學琴的情形嗎？現今妳不是能夠奏出迷人的音樂麼？所以別因我們的過犯憂煩，神是罪人的神（是因為沒有人不是罪人）祂也必然愛妳，為妳鋪好前面的道路。（但願我們的路能再次交在一起。）

萬事都互相效力，叫愛神的人得益處，在每一個黑夜之後，都是絢爛的晨光，雖然現今是下着雨，我卻知道這是美麗彩虹的序幕，還記得妳喜愛的幾句印在一張poster上的句子嗎？

I believe in the sun
even when it is not shining
I believe in love
even when I am alone
I believe in God
even when He is silent

但願妳的生命如初升的太陽，充盈着神的愛，可以與週圍的人分享。

寄

在禱告中我與妳同在，

達

七四年三月

A LETTER FROM BETSY

NOTE: Below is a letter from a girl to a boy; they were good friends before the girl left for Canada two years ago; actually they had had a rather tragic romance before they separated, but fortunately they were able to retain an amiable relationship ever since the girl's departure.
Two years later, the truth of what had actually happened is finally revealed in the following letter. (The boy had lately written her a letter expressing his attitude towards ro mance, and here is her reply.)

12-3-1974

Dear Alfred,

It's really my fault for not writing for so long. I'd sent you a letter almost two months ago and I got it back this week. You know why?....

....My second year is going to an end. I feel sad that I haven't learn much as I thought I should. The university is an ivory tower to me. I really shouldn't expect so much out of it. But one thing for sure, I begin to learn to open my eyes to things in the world. I guess by the time I finish university, it will be a real beginning to start on certain things I've encountered. Learning is really a life-long process. I was awfully wrong by thinking I could get plenty of knowledge by staying in a university for a handful of years.

Well, back to you! How are you doing? Satisfied with yourself? If so, good, as this can avoid a lot of conflicts. But I know you won't. You think more than I do. You told me about your attitude towards love in your last letter. I don't have to tell you that I disagreed. You knew that ages ago. Let me tell you one thing, if you don't sacrifice, you don't get your reward. If you don't try, you never will know. If you say I'll wait till you're all equipped for the battle of love, well may be that battle will never be fought as you don't have the chance for it. You can humour yourself by saying that you've won but is that really so? When you met someone you think you'll love, there's no reason why

you shouldn't take the initiative. You told me about Judy. Ask yourself, if there's no reason why you shouldn't court her other than that you're 'afraid' to lose or hurt your "pride", don't miss her. Opportunity never knocks twice. You're not a coward but you're a prude. Any objection to this comment?

I think I should put an end to this topic. May be I misunderstood you and give you a wrong comment. I don't know. I wrote purely out of my feelings which may be inaccurate. Afterall, we haven't correspond to each other for quite long and our understanding of each other can be very poor.

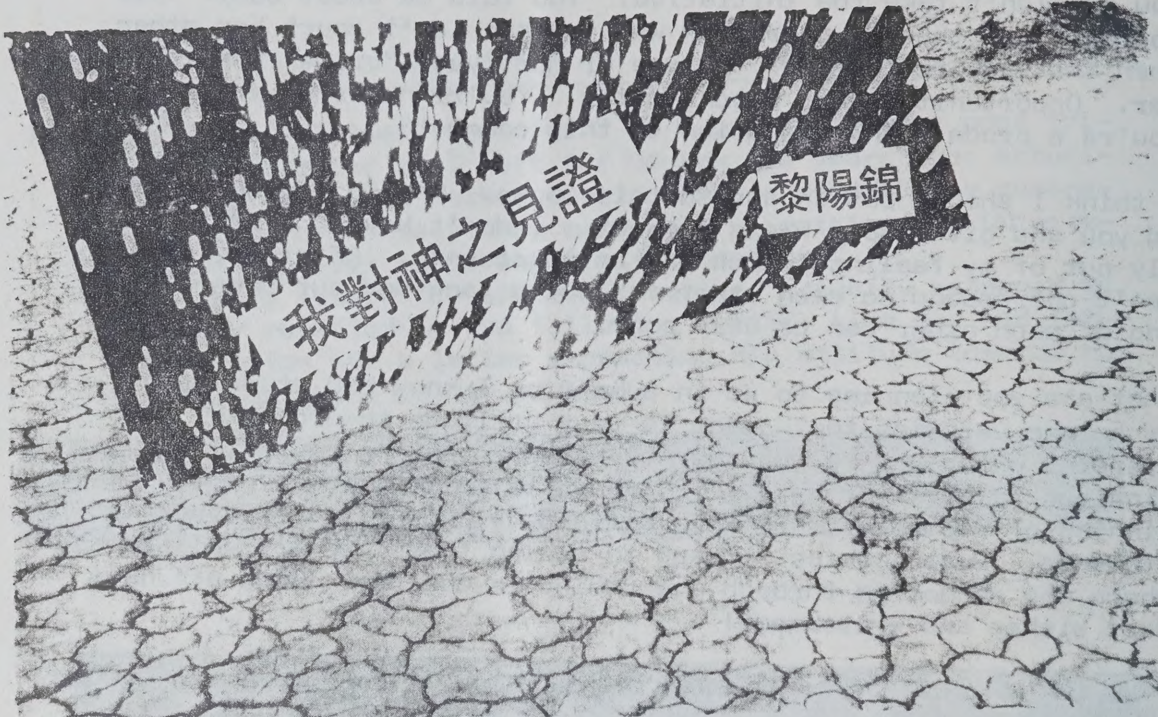
What are you planning to do in summer as I know HKU students enjoy a long vacation too? What is your attitude towards HKU, a university which you're so eager to attend? As for me, I'll stay in Winnipeg to work for sure.... I have to go to Chicago at the beginning of September. This is a field trip to all third year Art students. Just looking forward to seeing those big art galleries where one cannot go through everything in one day. Sign off now! Best wishes and write soon!



Love,
Betsy

It doesn't take grand words to tell how the reader of the letter would feel, it's enough to say that he is I myself, one who is amongst you. If you still haven't got the message, read the letter again, it may be invaluable to ask yourself whether you are a "coward" or a "prude".

A loser



少年時代淡淡地過了，在這段時期，信仰在我生命中只是一片空白。

記得中一時，學校每天都有崇拜，但對我而言，就不過是例行公事吧！而聖經堂亦只不過和其他科目一樣，我沒有認眞去讀，更談不上了解。也許我那時願意信神，但有誰引領我呢？我更不知聖靈之存在，也不知祈禱是人向神直接說話。

我沒有受到啟示。

中二時我轉入另一所基督教學校就讀，情形也不外如是，雖然有團契班，我卻沒有參加。不久，我感覺到神向我招手，有幾位同學邀請我參加主日彌撒，我喜歡天主教堂之宏偉建築物；我喜歡在彌撒中之儀式，一切在我眼中是神聖而嚴肅的，我覺得這地方是我每星期日早上應到的，自此，我便成了「星期日教徒」。時間一過就五年，在其間沒有人向我解說受洗、信主、得救等道理，而我亦未蒙啟示。

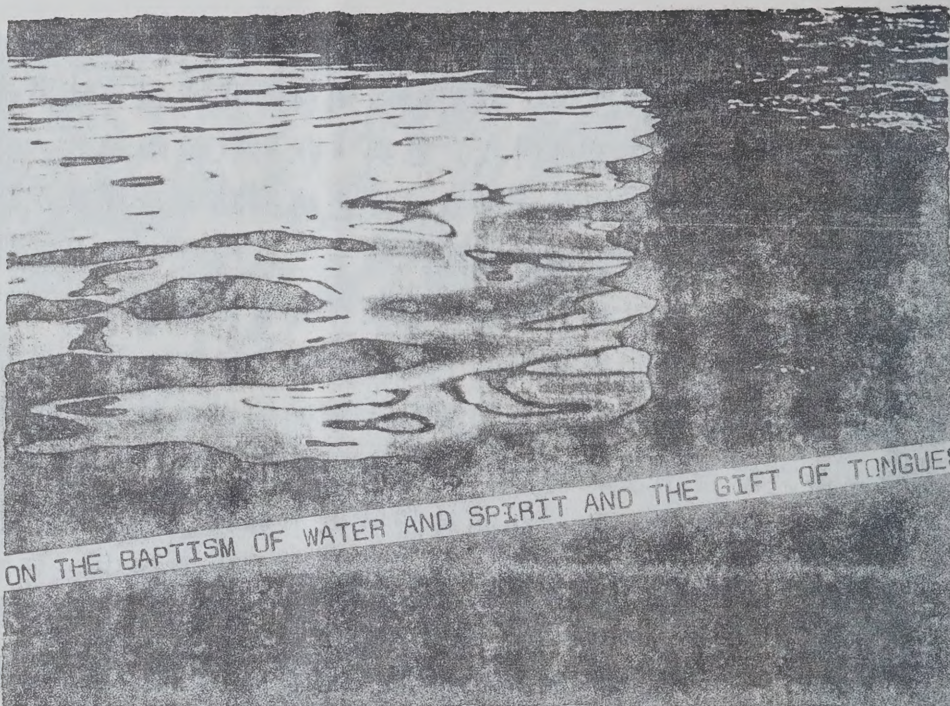
雖然我沒有信心但神並無放棄我，我在會考那年，讀書過度而神

智不清，於過馬路時險些兒被一輛小巴撞倒，但神救了我；另一次在考大學時，成績不甚理想，我祈禱希望神對我憐憫，結果神的確帮助了我，但事後我卻忘記神對我之恩典，我再次遠離神。

在大學二年級之開始，是我信仰之轉捩點，是我眞正新生命之開始，也是我對神眞正認識之開始。在十二月份時，港大基督徒團契舉辦了一次「信仰研討營」，起初我沒有理會這件事，也不打算參加；但後來得到好幾位同學的帮助，於是便報名參加，我亦希望這三天不會虛渡。首先在營中給我之印象是大家能夠以眞誠、不僞之態度交談，和一般之露營相差甚遠；在討論會之過程中我了解到基督徒對聖經、神、罪及耶穌之看法；在閒談時我更了解天主教及基督教之不同處，使我一一得到完滿之答覆；從我購買回來之書籍中，更解釋了許多我以前的疑問。

然而，主對我的計劃並未由此而結束，一次在經濟學會之夜，我能夠和「麥高華博士」（港大經濟學講師）同坐，互相談及神之問題，她不斷地講解，還送了關於神的書給我看更邀請我到她們星期六之聚會。聚會的大部份是外國人，開始時大家論及神在他們當中所行之神蹟。第一個作見證的是一位女士：在好幾天前她快將要臨盆，在醫院中醫生說她非要動手術不可，但是他們不允許，因神是賦與生命者，只要他們向神祈求，神一定將平安帶給她及嬰兒。結果第二天早上，嬰兒很平安地來到世上。第二個作見證的是曾經加入黑社會之青年：他說以前所作所爲、飲酒、吸煙吸毒等，都是罪惡之深淵，後來得到「韋先生」（這個聚會地方的主人）的教導、帶領，他認識神，最後還得到水及聖靈之洗禮。

跟着便大家一齊祈禱、唱歌，其中有信徒以方言祈禱而另一個信徒爲她作繙譯；初時我不知這就是方言，我覺得她是用一種我不懂得之語言祈禱，而他們當中又知道我們有些人不懂，不能分享才繙譯出來。接着大家討論耶穌與尼歌底母論重新之事：「人若不是從水和聖靈生的，就不能進入神的國。」韋先生向我問：「你有沒有感覺得到聖靈之恩賜呢？」我答沒有這個經驗，他跟着又問我信不信耶穌是我



A NOTE ON THE BAPTISM OF WATER AND SPIRIT AND THE GIFT OF TONGUES

續上頁

們的救主，我答：「我信。」於是他請我一同祈禱，當他說到「求主賜聖靈在我身上」時，他以手撫按在我頭上；那時的我，身體有些發冷，雙眼雖然是閉合，但眼皮不停地跳動，心的旋律急劇增加，我的口開始郁動。在我心中是希望以英文說出「我信主耶穌是我的救主」但當我說時，我是以一種我不懂之言語說出來，這就是方言！我不停大聲地說，但我心中實在恐懼。那時的我是失去一切自制的能力，我極想用英文或中文訴說，但一開口就是方言；聖靈的確以方言形式顯示給我知道永恆的神與我同在，使我的信心增強。我流淚，我感覺到罪之赦免及得到重新，他們爲我唱歌、祈禱。我不再有懷疑，我深深領受到神的力量。

「說方言，不是爲信的人作證據，乃是爲不信的人。」（哥林多前書十四：二十二）神對我的巧妙安排是何等之奧秘，是何等之有計劃，一步步地使我與神的距離縮短。現在我面臨的困難是我覺得我只是接受上主的恩惠，現在應該是以身回報的時候，我需要一個教會使我能爲不信的人作見證，我相信神一定會啟示我，誠心所願。

THE BAPTISM OF WATER

"I have baptized you with water; but he will baptize you with the Holy Spirit." (Mk 1:8) This is what John the Baptist witnessed to the people of Judea and Jerusalem when he was preaching "a baptism of repentance for the forgiveness of sins". It is quite clear that the baptism John preached is a baptism of water, in which John the Baptist was the subject, while the objects were the people of "Jerusalem and all Judea and all the region about the Jordan" (Mt. 3:5) The baptism took place in the waters of River Jordan and the purpose is for or unto repentance, (Mt 3:11) and therefore the remission of sins. Likewise our baptism in church is a baptism of water. The minister baptizes the professing believer with or in water into the one name of the Lord Jesus, that is, into Christ crucified and risen. (Rm 6:3-4)

THE BAPTISM OF THE SPIRIT

Christ came to this world and Hepreached a baptism of the Spirit. In the baptism of the Spirit, Christ is the baptizer. According to I Corinthians 12:13, the baptized are "we all". The Holy Spirit is Himself the element with, or in which the baptism takes place, and the purpose of this baptism is incorporation "into one body", namely the body of Christ, the Church.

Similarly, Peter on the Day of Pentecost cried, "Repent, and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." What Peter proclaimed: "the gift of the Spirit" is as much an integral part of the gospel of salvation as is the remission of sins. We must never conceive of salvation as the negative putting away of sins alone; it includes also the positive blessing of an indwelling Spirit. Thus when we repent and believe , Jesus not only takes away our sins, but also baptizes us with the Holy Spirit.

BAPTISM OF WATER OR BAPTISM OF THE SPIRIT?

The baptism of the Spirit is a universal Christian experience because it is an initial Christian experience. This is the general teaching of the New Testament. To be"in the Spirit", to "have" the Spirit, to "live by the Spirit" and be "led by the Spirit" - these are all descriptions of every Christian believer. Hence the very concept of "baptism" is initiatory. Water-baptism is the rite of initiation into Christ. It is the symbol of which Spirit-baptism is the reality. This is why Peter's immediate reaction when Cornelius was

baptized with the Spirit was: "can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?"(Acts 10:47) If they had received the reality, how could they have denied the sign? Therefore God's norm for all His people is first to receive the new covenant blessings of the forgiveness of sins and the gift of the Spirit, then to receive water-baptism as the sign and seal of these blessings and then to continue to be filled with the Spirit and to manifest this fullness in holiness of life and boldness of testimony.

THE VARIOUS GIFTS OF THE BAPTISM OF SPIRIT

In I Corinthians 12:1-11, Paul gave a list of the various gifts given to individual Christian by the Holy Spirit. These are:varieties of service and working, the utterance of knowledge, faith, gifts of healing, working of miracles, prophesying, the ability to distinquish between spirits, various kinds of tongues and the intepretation of tongues. "All these," as Paul wrote, "are inspired by one and the same Spirit, who apportions to each one individually as he wills" and these are for the "common good".

SPEAK IN VARIOUS TONGUES

There are two different opinions about the nature of tongues . Some believe that tongues is a gift of foreign languages; other hold that it is a form of esctatic utterance. Most Bible scholars believe that the tongues spoken by the apostles at Pentecost were foreign languages, since some of the people (foreigners or visitors from Rome both Jews and proselytes) present at the speech recognized it as their own native languages and dialect. However, in I Corinthians 14, tongues appears to have been a special form of ecstatic speech when the person uttering the words did not know what they meant.

Although speaking in tongues is a special gift to those who are filled with the Holy Spirit, as in the case of the apostles to whom tongues came as an accompaniment of the outpouring of the Holy Spirit we must bear in mind that tongues is only one of the various gifts of the Spirit, and that the indwelling of the Holy Spirit, and that the indwelling of the Holy Spirit during the baptism of the Spirit may not necessarily bestow upon every Christian the gift of speaking in tongues. This is evident in the record of Acts: not all references in it to the outpouring of the Holy Spirit speak of an accompaniment of tongues. Therefore the common Pentecostals belief that "the baptism in the Holy Spirit" is an experience subsequent to conversion - all believers should have it, and the initial physical evidence of this baptism or infilling is the speaking of tongues is not totally biblical.

If we examine more detailedly on what Paul wrote about tongues in I Corinthians 14, we can know for ourselves what attitude should a Christian hold towards the speaking of tongues. Here, Paul clarified that the exercise of the gift of tongues is legitimate, but at the same time he curbed the exaggerated respect the Corinthians paid to it. Throughout this passage he steadily insists that the gift of prophecy is much to be preferred to it. Tongues should not be exercised in public unless there is an interpreter. Edification must be the prime consideration. This gift is not part of the evangelistic programme of the Church, but is exercised among believers. It is not understood by folk speaking other languages, but requires a special gift of interpreation. Without the gift of interpretation, the speaker is to speak "to himself, and to God". Paul said, "He who speaks in a tongue should pray for the power to interpret." (ICor 14:13) "For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit."(14;2) "If you in a tongue utter speech that is not intelligible, how will any one know what is said? For you will be speaking into the air." What Paul preferred was to speak five words with his mind, in order to instruct others, than ten thousand words in a tongue. Thus we can see that the total effect of Paul's instructions here is to play down the relative importance of this gift.

The reason why Paul gave such an exhortation on the use of tongues is that though rich in gifts, the saints at Corinth had indulged themselves in the more spectacular of these, notably tongues.This gift of the Spirit could thus be abused by the immature Christian of Corinth to serve as a vehicle for their derisiveness, pride, and self glorification,the result being confused scenes of profit neither to believers nor to unbelievers. This is why Paul not only discouraged its exercise in public, but also in private, for if the speaker continued not to understand what he was saying, he was only praying with the spirit; the mind is unfruitful. Paul insisted that we should pray with the spirit and the mind and that in all true worship the mind must be fully and fruitfully engaged. The Corinthians' cult of unintelligibility was a childish thing. They should indeed be as childish and innocent as possible in evil, but, he added, "in thinking be mature".

To conclude, tongues is surely a gift of the Spirit, but other gifts such as "prophecy" and "love" must be preferred to since these gifts can edify the Church and help build up the fellowship among believers. Finally, the fruit of the Spirit (Gal 5;22-23) should have precedence over the gifts of the Spirit. Love, which is first named, remains even when the gifts pass away.

編者按：學園傳道會（Campus Crusade）在美國大學的影響相信已爲各讀者所聽聞，然而其中亦遭受不少非議和批評。誠然，在主內的工作不應互相傾軋，乃應分工合作，擇善從長。學園傳道會在香港已漸次展開工作，本刊有見及此，遂登載下列一文，希望各讀者能預早正視此問題，加以思想、準備、投稿討論。

傳福音的兩難問題

今日在美國有一群熱心搶救靈魂的戰士，深入群衆，努力做個人佈道的工作。他們聲稱的得救人數大得驚人，有人說他一天之內會向十個人講福音而十個都相信了耶穌。但問題是這些果子並不持久，六個月之後便找不到這些所謂「得救者」的踪跡了。

究竟問題在那裏？傳福音的都是本着一腔熱誠，要宣講純粹的福音，傳揚神的恩典。毛病就在於我們把福音濃縮得太「純粹」、太簡化了。例如整個傳福音的過程就是下面四個問答那麼簡單：

「你相信自己是個罪人嗎？」

「信。」

「你相信基督爲罪人死嗎？」

「信。」

「你願意接受祂做你的救主嗎？」

「願意。」

「那麼你得救了！」

「是嗎？」

「是的，聖經如此說。」

我們相信「因信稱義」，稱義並非靠行爲，所以整個信息就是「只要信」。驟眼看來，這樣傳福音並沒有可非議之處，但細想之下，就會發現以下幾個嚴重的問題：

第一，我們沒有強調悔改。基督來是要拯救失喪的人，在頭腦上知道自己有罪是一回事，但受聖靈光照看到自己失落的光景，爲自己的罪深深懊悔的人，才會眞眞正正接受基督的救贖。我們的信息應包

括向神悔改和接受耶穌。

第二，我們沒有強調基督的主權。聖經上記載耶穌是主，其次是救主。耶穌自己根本沒有教導我們只傳祂是救主，讓人輕鬆歡喜的接受祂，我們有沒有向人講明接受基督主權的涵義呢？

第三，我們沒有講明做門徒的代價。基督的信息是既有冠冕又有十架苦杯，祂叫祂的跟隨者先計算代價。我們不應爲迎合大衆而低價推銷福音。

若忽略了以上幾點，所謂「相信」的人並沒有眞理的根基，不明白決志委身基督的意義，也沒有經歷聖靈的重生。當然，其中有些「相信」的是被這群熱心戰士的口才說服了，也有些是因爲不忍令他們失望而敷衍他們。

由此就引起關乎傳福策略另外幾個頗值商榷的問題：

第一，我們能夠希冀別人第一次聽福音就理智地接受基督嗎？聖靈特別的工作是有的，但通常得救是要經過播種、澆灌和收成等步驟。

第二，將一個偉大的福音簡化成幾條定律，或濃縮在幾頁單張裏，是否合理？我們應否更詳盡地介紹福音，正如新約的記述呢？

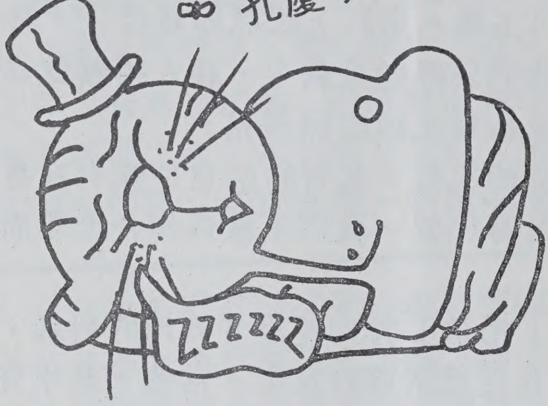
第三，催促別人決志是否合理？聖經如何教導決志？假如在十個所謂「相信」的人當中，有一個是眞正接受主，是否值得，對其餘九個是否公平？

總括來說，我們應該重估傳福音的策略，我們應該付出時間教導福音，讓信仰建基在眞理教義上，我們更應強調悔改的重要，強調基督主權的意義和作主門徒的條件。

我們要解釋信仰究竟是甚麼，願意等候聖靈在人心裏工作，叫人知罪，最後領人接受基督的救贖。

若是照此而行，所謂「得救」的天文數字勢將銳減，但眞正經聖靈重新的必會增加。

註：本文取材自 William MacDonald 的「An evangelical dilemma」



一些提醒

∞ 孔慶明

—引言—

第三個學期，C.A. 在週會中會介紹現今教會的一些工作，藉此來擴闊我們的視野，不只關心校園的工作，更會關心教會，作有意義的參與和事奉。

單靠幾個週會所能作的有限，我們必須重溫幾個重要的課題，使領受更形充實。以下是過往C.A. 數堂講道的簡輯，但仍希望弟兄姊妹以後能透過「月刊」多所提醒，互相勉勵。

一、神的召命

1. 耶利米先知（耶1:4-10）的例子告訴我們神在每一個人身上都有祂的計劃，並且祂樂意讓我們按時候曉得這計劃，靠着祂的能力去完成祂的召命。
2. 對每一個基督徒，神的召命都包括兩方面：
一是要人榮耀祂，長成基督的身量及完成祂的計劃。
二是要人與祂相通，叫人可以因神而滿足，神亦可以因人而喜悅。
3. 雖然這兩方面對每一個基督徒都是一樣，但仍是因人而異，因為神安排不同的人在不同的環境下見證神、榮耀神，亦要人在他的獨特環境下經歷神、享受神，討神的喜悅。
4. 神的召命是對個人，也是對整體的：就是對教會，而個人的召命是

配合在整個教會裏。若我們只留意自己的一面，而不留意整體，我們就仍是過着以自我爲中心的生活。

二、信徒應有的回應

信徒有責任去小心、謙卑地尋求神在各人身上不同的心意，並當順服在基督的主權之下，按神的啟示而行。

接受基督的主權包括以下的含義：

1. 主居首位（西1:18），不以自我爲中心。
2. 甘心服事主（弗6:7）。
3. 效法主（約13:15）。
4. 捨己（路9:23），有願意犧牲的精神。

三、大學教育所提供的裝備和機會

1. 充實學識。
2. 培養理解及獨立思維的能力，趨於較客觀、開明及有系統。
3. 學習處事，獨立面對問題。
4. 學習與人相處，趨於情感方面的成熟。
5. 從人與事中認識自己。
6. 建立自己的人生觀及對事物的價值觀念。
7. 社會意識的培養。

以上是理想的大學教育，與實際必然有差距，但我們不應消極，倒要立定心志，努力和主動地去補足欠缺的地方。

四、基督徒大學生對教會可有的貢獻

1. 領袖才——將自己的學識，在思維、分析與處事方面所受的訓練貢獻教會。
2. 按着正意分解神的話——在大學的人、物與思想的挑戰下，信仰應受過考驗，用功鑽研過眞理，可以將所有的教導別人。
3. 「先知」——對時代有認識與了解，應曉得將不變的眞理表達爲現

代人能了解的福音。

4. 將專長的知識滿足教會的需要，如寫作、翻譯、輔導等。

5. 在同儕中（知識份子）發揮影響力，從而影響社會的各階層。

6. 在學術界中發展，形成基督教的影響力。

不過事實上大學生有很多不太好的地方，如過於理想化、好批評、缺乏經驗等。但是我們應捨短從長，耐心與教會內不同階層的人分享神所賜不同的恩賜和經驗，共同參與建立基督的身體。

—結語—

神在我們每人身上都有祂的計劃，因人各異，但都爲着建立教會。作爲大學生，我們有機會接受各樣挑戰和裝備，並不是偶然的事，正如聖經所說：「多給誰，就向誰多取。多託誰，就向誰多要。」盼望我們都能把握、使用神所賜、所託的，作一個又良善又忠心的僕人；讓那「凡有的，還要加給他，叫他有餘。沒有的，連他所有的，也要奪過來。」

〔註〕

以上部份內容撮自：

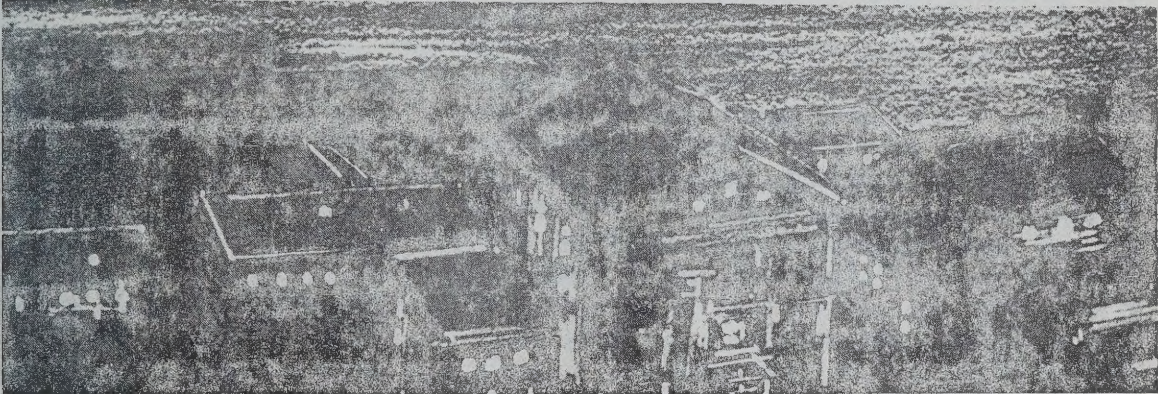
1. 1971年夏令會講道，講者爲滕近輝牧師及艾得理牧師。
2. 1972年夏令會講道，講者爲陳喜謙先生。
3. 1973年迎新營講道，講者爲麥端雯姊妹、車潔玲姊妹及梁永泰先生。

A LONG LETTER FROM BRITAIN

EDITOR'S NOTE

We are grateful to Brother Hsu who writes us such a lengthy but precious letter from Britain. Despite its length, we can well appreciate that every paragraph is written with love and prayer for our enlightenment. Please do take equal pains (at least) to read and think twice, perhaps only skipping a few paragraphs which are irrelevant to some of you.

(Headings and subheadings are inserted by the editor)



6th April,1974.

Dear Editor, and Members of the CA,

Thank you for asking me to be one of your oversea correspondents. I received your January/February issue of the Olive this morning and I feel I must write you something. I think I shall write on : 1) something about myself. 2) suggestions on the policy of the CA. 3) comments on some of the articles in the Olive. I have a feeling that this article is going to be of unwieldy length. I would not mind if you do not print parts of it, or if you print it in instalments.

I. SOMETHING ABOUT MYSELF

It's easy enough to talk about oneself. But having just read C.S.Lewis's Surprised by Joy & The Four Loves, I'll take his advice and make it as short and brief as possible.

Psychological Medicine

I am now working as Registrar in the Dept. of Psychological Medicine, Hospital For Sick Children, Great Ormond Street. I believe I

am the only Chinese Doctor in the hospital. The Hospital is considered to be one of the best of its kind in the world. The Department of Psychological Medicine is situated in the hospital itself,and is closely linked with the other departments of the hospital. Being a Registrar has nothing to do with registration. If you are a medical doctor and working with the National Health Service, then you belong to one of the 5 grades, namely, from the lowest to the highest, House officer, senior house officer, Registrar, Senior Registrar, and Consultant. So you can see that I am somewhere in the middle, according to the grades. But since there are no House officers or Senior House officers in the Department, the situation is quite different.

I don't want to bore you with details about the work,which would probably only interest the final year medical students doing Paediatrics or Psychiatry. Suffice it to say that I have learned a lot about psychiatry, and particularly child psychiatry. Before coming to the GOS, I was Registrar at the York Clinic, Guy's hospital, a London University Teaching Hospital, and I believe, still one of the largest in London. In many ways I do feel thankful, that without much "backing", I could have worked in places of such calibre. But somehow I have a feeling that there is still a long way to go. I intended to spend 5 years abroad when I left Hong Kong. Having been away for $2\frac{1}{2}$ years, I am not sure if I am ready to go back in another 5 years. But I will go back. My conviction that I will work amongst my people has grown rather than diminished.

Church life

I used to go to the Westminster Chapel (not to be confused with the Westminster Abbey or the Westminster Cathedral) on Sundays. Now I often go to the All Soul's. I've seldom been to the Chinese church.

I've very little "church life". All Soul's has a large number of Bible study groups but I have never been to any. John Stott holds a study group, in which he invites about 8 young men, to read a book every 2 months or so, and then discuss. The last one we read(I didn't) was Toffler's "Future Shock". At first I got quite apprehensive,knowing that the other 7 are all very learned. But I have become much more confident now, and to my surprise, I am by far the least "conformed".

Hit and go

All my effort I have spent on the Hong Kong House Christian Fellowship. When I first got there I had about the same reception that I had when I first got into the CA way back in 1963. And the atmosphere in the HKCF was not too different from the CA in 1963, except that it was a much smaller Fellowship. I was asked to give a talk in a Hymn Service, none of the members could understand a word of what I was saying. Then I became involved with the "Committee", a loose conglomeration of 6 - 7 members. The Chairman was one hour late the first time I went, and nobody seemed to mind. I led a Bible study on I John, the

result of aggressive self-assertiveness on my part, as they were not a bit interested in Bible studies. When I asked "what does this passage say?" someone would blurt out something he was preoccupied with (what some would say 亮光, I guess) utterly irrelevant to the passage under consideration. One or two became quite interested, but unfortunately someone else wanted to take over the Bible study, which went on for another 2-3 times, and died a peaceful death.

I pressed on for another 3 to 4 months, then I got thoroughly fed up, gave them a lecture on how to "run" a fellowship(the most "unspiritual" thing to do, I guess) and left the Fellowship to enjoy the drifting, un-tied-down life, (which I did for the 2 years before my leaving Hong Kong.)

Transition

Presently, after a lapse of some 3 months, an older member came and asked me to take up the chairmanship of the fellowship,and promised to back me up by himself becoming the secretary. I am still thankful to him. The Fellowship owes more to him than to me.

I did what I had done when I was Chairman of the CA in 66/67, except perhaps in a more systematic, more personal, and I hope, more scriptural way. I picked 11 members, (2 subsequently dropped out),divided them into 3 groups, divided the Fellowship into 3 groups, hence creating 3 groups with 3 group leaders each. (It ended up with one group having 4 and another 2).

I started a reading program with the committee, a book a month. (An idea I borrowed from John Stott). We went over the few basic books that I felt every Christian should read. I discussed and argued with them during the monthly committee meetings.

Then there was a Bible study. We studied II Cor. under the theme "The Servant of God" (a theme I borrowed from 楊紹唐「神的工人」 though the contents were quite different.)

Then we discussed progress in the groups. Each group had complete autonomy. Each held a group meeting once a month. Our group usually went out for part of the afternoon, to the Tate Gallery, for example. Then we had a meal, then a Bible study (on Romans). We did some visitation as well.

Finally in the committee meetings we discussed the programme for the whole Fellowship. I stressed the importance of the message, and the importance of presenting the message systematically.

Marks of growth

I am glad to say that after one year of hard and sometimes frustrating work, most of the committee members could grasp what was conveyed. They have now taken over the management of the Fellowship , which is growing. Several students came to the Lord last year. The members have started Bible study groups in their hostels or their flats. Recently I led this year's committee on I Thess., (we had Chen

Hing Teck with us) and the way the members can now grasp the meaning of the passage is so different from when I led them for the first time some two years ago.

In the coming Summer Conference, they have asked me to conduct three discussions on "the overseas Chinese Christians' responsibility - social & political". One of the hallmarks of growth is that you are aware of and concerned about the needs of other people.

Now that the HKCF is growing and doing a lot of outreach work (entirely "spontaneous") I feel that I will probably have to look for "work" elsewhere. The Lord has again demonstrated to me that "knowing then obeying" is the path to spiritual growth. And that we can lead others to grow by prayer, teaching and example.

II. SUGGESTIONS ON POLICY OF C.A.

Could I then at this point move on to some suggestions I could perhaps make to CA members on the emphasis and policy of the CA?

A big gap

Reading the Olive Editorials I could not but feel that CA members have indeed matured. I was therefore rather shocked to read the Jan. Editorial and the article on the Death of a Fellowship. And then I realized that there could exist an enormous gap between those who were in the committee,(who produced the Olive) and those who were ordinary members.

Room for growth

I agree with what the Editorial says, except on one point,namely the first point. It is true, in one sense that "God may or may not make you or me an effective evangelist". But the writer seems to allow no room for growth or the stimulation of growth. Surely the scriptural point of view is for those who are gifted evangelists to teach and set themselves as examples for the less gifted. Those who are less gifted should never adopt an attitude "I'm not gifted, I can't change. I won't change." Indeed, the whole purpose of a church or a fellowship is to create an "atmosphere" by teaching, by example and by prayer, so as to encourage the Christians to grow, to change. (Now I am not neglecting the other aspects of church life, but so far as they do not concern us at the moment, I would prefer to leave them out of our discussion.)

Ready to witness

Therefore I am all for the change in emphasis, provided that the members are ready. Indeed, the purpose of those intensive teaching some years ago (which no doubt turned some members, who wanted easier stuff, away) was to equip the members to witness, or if need be, to evangelize. In my experience with the HKCF, after last year's intensive teaching, some are now "spontaneously" engaged in EBS groups.

Split it up

Now it would be preposterous for me to make any suggestions to you who are involved in the actual work. I do not have "the feel" of the CA. But could I suggest to you, that it might be worth considering, if we divide the CA into 3 groups, according to the 3 years, each group with their own specific aim. On top of this, the CA as a whole can still have a specific aim for their academic year (e.g. Evangelistic outreach), and perhaps not to loose sight of the general aim that we are all to grow to the full stature of Christ. For the first year group, could we have monthly small group Bible study, intended to convey the method and the message. And to study a book a month, on topics like Basic Christianity, Fundamentalism..., Christian Responsibility in an Industrial Society, 超人的甦醒, one of C.S.Lewis's, one of John Stott's, etc., etc. I am quite sure if those who lead the discussion can ask meaningful and provocative questions, people are going to be interested and to carry on reading.

The second year group could perhaps concentrate on : 1) helping the first year group, 2) Evangelistic outreach.

The third year group could perhaps think about more difficult questions, their relationship to the contemporary world, their role and their influence, their involvement, political and otherwise, theological education, etc.

Death of a fellowship

I am always wary of 1) large scale impersonal work, 2) friendliness amongst Christians not based on a common sharing in conviction and actual participation in work. Could someone from the science fellowship re-read the meaning of fellowship so well expounded by John Stott in his "One People". It seems to me, from reading the Olive, that the CA still has a lot of very mature Christians with lots of insight, why should the article on the death of a Fellowship end on such a dismal note? Could the writer himself not do something? When I was Chairman, I used to think in terms of "potential" (i.e. someone becoming something in the future). It seems to me that this potential has now been realized, but those who have attained a degree of maturity have failed to "pass on" what they have learned and experienced. It certainly puzzled me to find, on the one hand, an article of the quality of Editorial II in the October 73 Olive, (obviously from someone well steeped in science and Christianity) and on the other hand, to read some months later that a certain fellowship is dying an ignoble death.

III. COMMENTS ON SOME ARTICLES IN THE OLIVE

Perhaps I could now comment on some articles in the Olive. I have not started to rewrite my "Emotional Maturity and the Christian"

for various reasons. I find the article 心理學 very interesting and congratulate the authors on their effort but nevertheless I feel that it somehow fails to touch the sore points.(a feeling I have with my article.)

Disappointing mentality

I find the issue dedicated to the graduates disappointing. It betrays a naive approach to the complexity of the problems, a hollow optimism, a reductionist mentality (i.e. the mentality that reduces all problems to one or two simple words). Could I remind you that having been involved in the Christian student world for 14 years consistently, I've never failed to find that such mentality never works. It is a pity that it hasn't died out in the CA. Maybe that was a problem of "passing on" again.

Could I perhaps ask Prof. King where have those "burdened" CA members who founded the Overseas Mission gone to? I daresay the disillusionment some left behind far outweighed whatever vision they might have created.

Misconception on education

The two articles on "The Christian and the Educational Field" are the most misleading (to say the least) I have read in recent years. Everywhere we find the dichotomy of God the Creator and God the Saviour. God the creator, giver of knowledge and wisdom, is identified with the "world" (could someone check on the Biblical meaning of this word please) while God as Saviour is identified with "Spiritual." Hence we find such ludicrous statements "we have to give them the knowledge of this world, but at the same time we give them spiritual knowledge", (as if "knowledge" must be "worldly") or "大專教育的意義" is equivalent to "完成這使命". They failed totally to convey that we educate students so that 1) they come to know God's creation - hence better equipped to live in this world that God created, 2) they put forward Christian views on God's creation, so that the present state of the pursuit of knowledge being dominated by godless views may change. "We educate to evangelize" is a statement that needs a lot of qualification. The pursuit of knowledge and the application of the knowledge has to be seen in the wider context of God the Creator, not in the narrower context of God the Saviour. It probably pains God to read that Christian Educationists could divorce His creation from His salvation, belittling one yet exalting the other. Maybe somebody should write another article to correct such devious views. I remember having written at least two articles on this topic, clearly they failed to make any impression at all.

Enlightenment to Christian doctors

It is really sad that the medical school in Hong Kong care so little about enriching the medical students in their philosophy of life,

their understanding of the humanities, and of art and literature. Such poverty of feeling and thinking is unlikely to be helped by the article "Dedicated to Doctors". Could I raise two points. I think it is quite immoral to see someone or something as a stepping stone. A specialist degree is not to be used as a flag to wave at people, so that one can play on their irrational authority-worship, and hence make them more submissive, and therefore to listen to one's preaching. What added authority has a doctor with a FRCS or MRCP (or both) on the Bible , to make him more worth listening to? Did Paul know any surgery ? Given that it is a fact that people do prefer to listen to doctors,(preferably those with a MRCP or FRCS or MRCOG or MRCPsych. etc.) are we right in making use of such irrationality, if we are talking about a subject utterly unrelated to our specialist knowledge? Specialist degrees are to be taken for what they are worth. Not, I hope, to expedite one's preaching. (Although I believe that the training of one's logical thinking, which usually accompanies one's pursuit of a higher degree, could help us in understanding the Bible. But I believe this was not the point of the article.)

It is indeed surprising (or should I say tragic) that the whole article is housed within a 19th century conceptual framework of what missionary doctors were. Are we not aware that in a society like Hong Kong the problems of addiction, alcoholism, suicide and attempted suicide, the care of the chronically sick and dying, and the many forms of mental disorders, are put squarely on the shoulders of the medical doctors? Can we really afford to ignore all these, if we are to face the responsibility of being medical doctors in such a society? Can we afford to talk snugly about being missionary doctors in some faraway countries while social/medical problems of such a scale are staring us at the face? Where are our sense of priorities? My mind boggles at such confusion of thinking and values. Certainly as medical doctors we are called to serve as medical doctors - we are therefore under obligation to examine our role as medical doctors. I daresay very few of us are called to become missionary doctors - we are therefore not under obligation to examine our role as missionary doctors, except for those very few who are called to do so. Whether to work in a Christian hospital, or a government hospital, or a clinic, should be seen in the context of how best to fulfill our role as Christian medical doctors, NOT our role as evangelists - we are not evangelists (unless you are called to be one), we are Christian medical doctors.

When I started medical school I had the vague idea of being a medical missionary, a mould almost all Christians lucky (or unlucky) enough to get into the HKU medical school are cast in. Very soon I realized 1) the immensity of the medical/psychological/social problems in our society, 2) our primary calling, not to be evangelists, but to be Christian medical doctors, who are to face such problems, 3) the change in the political climate in the developing countries which necessitates a radical change in our concept of a missionary doctor. I

reexamined my own position, and decided that I could perhaps best meet the need by becoming a psychiatrist. It is strange that very few reexamined themselves. Most carried on talking about being medical missionaries, oblivious to the needs of the society in which they grow up. Then somehow they disappeared.

I guess I have been around long enough to offer our medical students some advice. Get your priorities right. Be aware of the needs of those around you. We must witness and evangelize. But that is <u>not</u> our <u>only</u> concern. As Christian medical doctors (and <u>not</u> evangelists in hospitals) we have a unique part to play.

<u>REAL challenges to graduates</u>

If I could sum up my feelings about the graduate issue, I feel that it has failed in 3 areas: 1) The failure to convey to the graduates that they have a part to play in changing the "climate" of the society in Hong Kong. 要影響一個時代 必須影響那時代的思想. And if we are ever to do that, we need the participation of every graduate in every walk of life. 2) A total silence on the role of the graduate in shaping the social/political future of China. <u>Every Chinese Christian should hold himself responsible for the political future of China</u>. 3) A total silence on theological education for the graduate. I think this last fault is unforgivable. Now that the China Graduate School of Theology is due to start in 1975, the total lack of response on the part of the HKUCA is, I repeat, unforgivable. I am sure you are aware of this. Could someone explain to me this lapse?

<u>On Faith and Conversion</u>

And lastly I would like to comment on Mr. Wong's article Faith and Conversion. What puzzles me is "what is the message of the article". Mr. Wong sets out to attempt to help those who feels that the Christian message is "probably true". The non-Christian, having heard all we said, still doubts. Mr. Wong then suggests that we challenge him. He presumably should respond (or hopefully he would) with a "little bit and enough" faith. Presumably if he had this "little bit and enough" faith he would be saved, as Mr. Wong pointed out in his subsequent reply to a correspondent. The important thing is to have "a little bit and enough". <u>But how</u>? Are we not back <u>exactly</u> to square one? Back to question Mr. Wong attempts to answer?

What puzzles me even more is to read that the doubting non-Christian should obey "God's word" and "God's will", <u>no different</u> from what a new Christian should do. Is this what the Bible requires a non-Christian <u>to accept in order to be saved</u>?

In other words, having a "little bit and enough faith" means faith in the Holy Trinity, the inspiration of the scriptures, the unity of Isaiah, etc. Isn't this a lot, tantamount to a full faith, which Mr. Wong at some other point seems to think perhaps unnecessary for the non-Christian? or even the new Christian?

What then is the message? a play of words? What perhaps is more profitable is for us to consider 2 points: 1) the presentation of the gospel, 2) the reasons for such lingering doubts. Traditionally there are 2 approaches in presenting the gospel, the "presupposition" approach and the "historical" approach. The presupposition approach is championed by Prof. Cornelius Van Til of Westminster Theological Seminary, in Philadelphia. Three former CA members have now been under him. Dr. Wilson Chow (周永健) is now back in Hong Kong and he would be the person to ask to give you a talk on.(I strongly recommend him.) The historical approach we are (I hope) all familiar with, one can easily read about that in John Stott's "Basic Christianity". Can you not get hold of J.I.Packer's "Evangelism and the Sovereignty of God" in Hong Kong? It would be well worth your while to study it. Certainly the message is sharp, Biblical and clear.

Then perhaps I move back to my field: the reasons for his doubts. If we had done our part, then his doubts are more likely to be emotionally linked than intellectually based. Without knowing more about him I wouldn't want to ask him to drown his doubts. To listen to him would be the correct approach, plus unfailing concern. Jesus is omnicient, therefore he knows without having to listen. I certainly do not know, having had various attempts and experiences, how directly to apply what Jesus did in curing the epileptic boy. Afterall, the Bible only commands us to proclaim, and to pray, and to love. It certainly hasn't got a formula on how to quicken conversion, and I suspect the idea of a little bit and enough is not going to be a profitable approach.

Briefly to Mr. Ngan

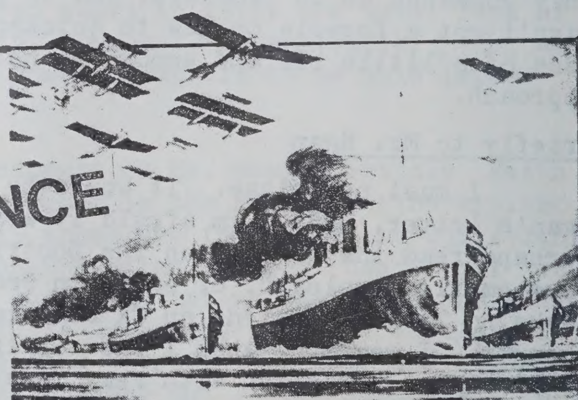
I must now close. It would be interesting to comment on Mr. Ngan's letter. But I am afraid it will take too long. Could he not perhaps read the section on the Doctrine of the Trinity in Berkhof's "Systematic Theology", or even "In Understanding be Men". Are these books no longer existent on CA members' bookshelves? I tremble at the thought. I remember when I was working in Hong Kong someone asked me to counsel a Christian with very "weak" faith. She was a CA member, with lots of doubts, about everything and anything. The first remark she made was exactly like what Mr. Ngan had said - " My Christian friends told me that such pursuit was too profound, etc." I hate to think that such attitude is still prevalent amongst CA members. After about three 'sessions' she realized that her doubts had deeper roots, and I think she later regained her faith. But I took the problems as they were. No 'interpretations' on motives. No umbrella statements about the profundity of the problems or shallowness of the mind. I simply explained and analysed the problems with her.

Before closing

All my comments have so far been negative. Actually before

reading this latest issue I thought they were too trivial to mention. Then I thought they might be symptoms of something graver. However, I would still like to congratulate the IPSC on their effort on a magazine with humble beginnings, and a not entirely illustrious history. I can well remember receiving an Olive with just one main article, the rest some figures. The quality of the articles has certainly improved tremendously, so they represent a wide range of different ideas and orientation, an indication of the broadness of the editors. I regret having been so critical on those that I singled out. So I send you all my love and prayers. And I do invite comments and criticism on my "article". The present Chairman of the HKCF likes the Olive very much and asks if he could have a copy as well, perhaps to circulate among our 40-50 members. He thinks it's got "weight" (有份量), a point which I certainly agree. If you are kind enough to send one more copy to me (I wouldn't mind) I will help to circulate it. So carry on with the good work.

L. K. Hsu

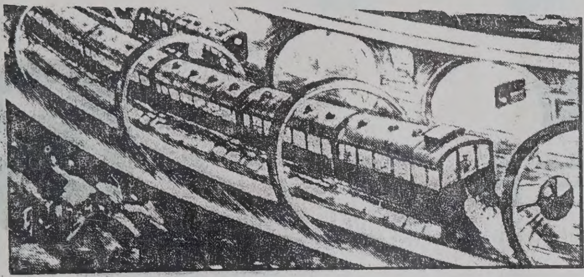


CORRESPONDENCE

Dear Mr. "A Reader",

Our heartiest thanks to your love and concern for the well-being of the Olive. Your interest in its circulation and distribution is very much appreciated. We promise to try our best to distribute the Olive efficiently by mail. However, as to the matter of widening its circulation to many other local churches, it awaits further discussion in the Standing Committee, because it is not within the sphere of decision of the IPB.

Editor.



6th April, 1974.

Editor,

With reference to Brother Ngan On-tak's letter published in last issue of Olive, I, as a member of the fellowship concerned, want to make certain clarifications.

After making the decision that the doctrine of 'Holy Trinity' be discussed, I had opportunities to chat with some brothers of CA. They did not, for some misunderstandings, favour the idea. Hence I passed the message to Brother Ngan, with no knowledge that I was acting carelessly:

I did not make clear to the brothers that the fellowship had already decided the topic of discussion. Thinking that the fellow - ship was only planning her programme, they advised me to reconsider the idea. They would not have disagreed should they know that we had decided to do so.

Moreover, they did suggest an alternative to the topic -- a systematic and basic study on the Christian doctrines, without singling out a certain issue for study. Brother Ngan, not informed by me of this, presumed that the brothers were rejecting the idea of knowing more of Christianity as a whole.

In fact, Brother Ngan and the other brothers concerned, to the best of my knowledge, are evangelical Christians who base their Christian beliefs on the Holy Bible. The enquiry to the doctrine of 'Holy Trinity' and the study of entire Christian doctrines are both laudable approaches to the benefits of brothers and sisters, I think. But the two suffered a clash which was due to my fault in mishandling the matter.

I found this letter necessary although the above-mentioned individuals have been informed personally of the fact.

sd. Hui Chi-chiu, Harry

介紹七四年夏令會
—七月七日至十三日

大學生活對基督徒來說是否更充滿挑戰和冲擊？

無疑，大學是知識的園地；但假如我們對神的認識和信心不是相對地平衡地增長時，知識爆炸、大學的環境、人事會嚴重的搖撼我們信仰的根基，或令我們冷淡倒退。

另一方面，校內校外所發生的事常促使我們去尋求一個明確的立場，合乎聖經的原則，更且討神的喜悅。故此我們要明白神的旨意，對聖經要有系統的認識，不斷章取義，更要將我們對神對信仰之認識系統化。

我們所信的是新生命，我們信仰上的問題便是我們生命基層上的問題，思想基層上的問題。因此我們需要渴慕神，在靈裏追求下功夫，順服神，以致在知識上和經驗上更認識神，體驗神，得着更豐盛的生命。最直接的屬靈追求途徑有查經、思想、交通、祈禱、閱讀屬靈書籍、實行等，使我與神的關係更密切，更知道神，向着標竿直跑。

今屆夏令會的目標主要是培養我們獨立追求渴慕神的動機和功夫（Independent Spiritual Pursuit），例如讀經、祈禱等，改進個人與神的關係（Personal Relationship with God）。希望藉着小組查經、討論、論壇、交通、講道等程序，夏令會使團友能夠有獨立追求渴慕神的心志和行動，並且配合暑期計劃，學習小組，能伸展到整個暑期，下一學年，以至我們的一生。

夏令會是一個我們享受神，與弟兄姊妹分享交通的甜蜜時光；是進深我們與神的個人關係，培養我們獨立追求新生命之道，可以大有收穫的七日。

你願意參加嗎？請代禱。

目 錄

FINANCE

Due to the recent inflation, the budget of C.A. is amended to H.K.$10,050. At the present moment, there is a deficit of about $500. Offering, if made i n cheque, should be addressed to: The Christian Association, H.K.U.S.U.